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THE LUTHERAN Witness

ficial Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

LOUIS, MISSOURI — April 20, 1948 — VOLUME LXVII - No. 8

Delegates to the Convention of the Brazil District, Porto Alegre, Jan. 16, 1948

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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The entire Bible or parts of it have now been published in 1,090 languages and dialects, according to a survey by the American Bible Society extending up to the end of December of last year. The entire Bible is available in 185 languages, and the complete New Testament in 241 more.

The Ladies' Mission Society of Ev. Lutheran St. Paul's Church, New Orleans, La., observed its fiftieth anniversary with a service held on Wednesday, Feb. 25, the exact day when the organization was formed. On that occasion Miss Magdalena Schneider received a purse of $50 as a token of appreciation for having filled the position of secretary and treasurer of the society for fifty continuous years.

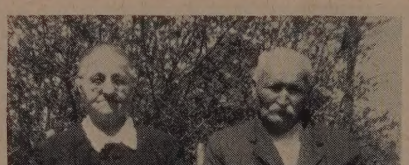
The American Bible Society is seeking to enroll 500,000 new members to help cope with the huge shortage of Scriptures throughout the world. From fifteen countries have come requests for 7,856,000 copies, to fill which calls for an expenditure of $2,010,700. Annual memberships are divided into five classes: Active at $5, Service at $10, Sustaining at $25, National Women's Club at $50, and Ten Thousand Businessmen's Club at $100.

In observance of National Brotherhood Week, February 22 to 29, the Lutheran Missionary Association of Fort Wayne and Vicinity, comprising nineteen local congregations, sponsored Brotherhood Vespers, an evening service held at St. Paul's Lutheran Church and designed to foster Christian fellowship among the people of the community. The Rev. Marmaduke N. Carter, pastor of St. Philip's Lutheran Church, Chicago, Ill., spoke on "Brotherhood in America's Christian Churches." An audience of 1,200 was in attendance. For nearly twenty-five years the Association has carried on its work in hospitals and in the city, county, and State institutions of the area. Expanding its services, it has lately instituted a home visitation ministry to the unchurched families and individuals among all racial groups in the city.

Officials of the Vatican at Rome are producing through Universalia Pictures a million-dollar film based on Cardinal Newman's novel *Fabiola*. Release is expected in fall.

Mr. and Mrs. F. H. Beerbohm, members of St. Paul's Lutheran Church, Wisner, Nebr., celebrated their sixtieth wedding anniversary on Jan. 18. Their four children, sixteen grandchildren, and eighteen great-grandchildren were present at the celebration. Mr. Beerbohm is eighty-three, and his wife eighty. They are still regular attendants at the Sunday services of their church.

Mr. and Mrs. Joseph Enzinger, members of St. John's Ev. Lutheran Church, near Columbus, Ind., on April 6 celebrated their sixty-third wedding anniversary. Mr. Enzinger, originally a Roman Catholic,



Mr. and Mrs. Joseph Enzinger

joined the Lutheran Church more than sixty years ago. His pastor, the Rev. O. W. Linnemeier, states that Mr. Enzinger was a great Bible reader before his eyes failed him. His motto is: "Anyone who has eyes in his head can see that the Lord led me."

Mrs. Emilie Kuhlmann, last member of the original pioneer Kretzmann family, died in Cincinnati on Feb. 8. Born March 14, 1867, at College Point, N. Y., she became the wife of the Rev. John F. W. Kretzmann, pastor of St. John's Lutheran Church, Cumberland, Md. Some years after her husband's death, Mrs. Kuhlmann moved to Cincinnati, where she took an active interest in many phases of church work. She was a charter member of the Women's Auxiliary to the Federation of Lutheran Churches, Cincinnati, and its first presiding officer. A member of Grace Church, Cincinnati, at the time of her death, she is survived by two sons, three daughters, and four grandchildren, all of that city. Burial was made beside her husband in the family plot in Farmers' Retreat, Ind., Feb. 11.

American Baptists have been war that gift parcels to coreligionists in mania and Yugoslavia may not only barrass the addressees but even endar their lives. Such parcels are regarded evidence of friendship with the Un States in these lands, where our cour is unpopular.

Nearly two hundred years of ser in the ministry of the Lutheran Chu is what the Rev. H. Baumann, now liv in retirement at Shawano, Wis., can co in his immediate family. Three sons h followed in their father's footsteps as c gymen: William at Neillsville, Wis.; W ter at Green Bay, Wis.; and Emanue Garfield, Minn. Three sons-in-law, are pastors: Robert Brockopp at Ca Minn.; William Brockopp at Glidden, W and Otto Hoffmann at Tomahawk, W as well as two grandsons: Alton We at Bessemer, Mich., and Ray Cattau Mellen, Wis. Preparing for the s profession are three grandsons, stude of theology at Concordia Semin Springfield, Ill.: Mark Baumann, E Brockopp, and Donald Hoffmann.

Mount Calvary Church at Wayned Ind., a suburb of Fort Wayne, on Marc received into membership the group sho on the picture. The individual names dicate to what extent our Church is rea ing into the cross section of our Ameri population. In the top row, l. to r.: M Brindle, John Rhodes, Daniel Hunt; s ond row: Bessie Goller, Cordelia Brin John Mock, Nedgel Springer, Doris Zeis third row: Esther Oetting, Pastor H. Backs, Violet Rhodes, Vivian Clenn Betty Bell. Some of these were churched, others had a Roman Catho Presbyterian, Methodist, Christian, Baptist background. Mount Calvary a subsidized mission of the Central D trict, but maintains a Christian pa school with two teachers. Ninety pu are enrolled at present. G. V. S

Added to Our Church at Waynedale, Ind.

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THE LUTHERAN Witness

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Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ

Editorial

ng Ye!"

The Christian religion is a religion of song. This is lent in the many psalms and hymns and spiritual songs have come forth out of believing hearts in all ages he Church. It is no exaggeration to say that these are ntless. They have been born in every part of the world re the sound of the Gospel has gone forth. They are g produced today. Hardly a day passes that does not g one or more to our desk for publication in the NESS. Every church paper carries some in almost every e. No one man, no group of men, interested in the nody of the Church has been able to collect all these ical outpourings of believing hearts. And for almost y Christian poet there will be found a Christian mu- n to set to singable music what the poet has written. gs of faith, of trust, of hope, of joy, of praise, of nksgiving; songs for the day, songs for the night, gs of penitence, songs of triumph, songs for little chil- n, songs for the young, songs for those treading the ge of Jordan, songs, songs, songs! Our lives have all n beautified, ennobled, lifted up, by Christian song.

All this we might bear in mind when next Sunday he churches everywhere we and our fellow Christians ooking back upon Easter and forward to Ascension Pentecost, recalling the glorious truths these days g to mind — will be exhorted to sing in the Introit the Day:

O sing unto the Lord a new song: for He hath done mar- us things. The Lord hath made known His salvation: His teousness hath He openly showed in the sight of the heathen.

W. G. P.

eaven Is My Home"

The world is so much with us that we are in danger of getting our true destination. The ascension of our Lord, ch we are celebrating this year on May 6, should remind of our heavenly home again. We are not to forget what l tells us: "If in this life only we have hope in Christ, are of all men most miserable," 1 Cor. 15:19. In this we Christians must bear the cross, endure the shame, t the battle of faith, stand against the wiles of the devil, cify our flesh, suffer persecution, endure hardness. No nder we call this world a vale of tears. Even those who the time being seem to be free of want, pain, or dis- ointment, yet every one of them must admit that they constantly in danger, for none of us know what a day bring forth. Riches are uncertain, disease germs are about us, accidents happen every day; wherefore even world tells itself there is nothing sure but death and es. What a sad and hopeless world! But for us Chris- is it is different, for we join Peter in confessing: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations," 1 Pet. 1:3-6. Wherefore let us lift up our heads and rejoice in the victory and ascension of our Savior whom we are to follow. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God," Col. 3:1. S.

When Calling a New Pastor

Our South Wisconsin edition in a current issue quotes from a parish paper the procedure adopted by the congregation for the calling of a new pastor. The extract should be brought to the attention of our congregations generally and is reprinted here:

A "Pulpit Committee" consisting of the elders and several additional individuals is to be appointed. This committee is to consult with the Rev. F. A. Schwertfeger, President of the South Wisconsin District, for the names of pastors who might be eligible and whom he considers capable of serving Trinity. Members of Trinity who wish to propose any candidate for a successor are to present his name and reasons for the proposal to the "Pulpit Committee." The committee will be responsible for securing all necessary information regarding such proposals as well as information regarding all candidates as soon as possible, and a call is to be issued in a subsequent meeting.

What adds point to this procedure is the fact that Trinity of Milwaukee is not a young, inexperienced congregation, but was founded in 1847. Also, it is a congregation of almost a thousand communicants, and of these many may be presumed to have information concerning eligible pastors whom they would consider capable of serving this congregation. Just the same, the Pulpit Committee is directed to consult with the District President to supplement any names presented to the committee by members of Trinity. This procedure should be followed by all our congregations. This is the wish of Synod, as laid down in the duties prescribed for District Presidents. The *Synodical Handbook* says: "The District Presidents . . . shall . . . advise the congregations of their District as to the calling of pastors and teachers." (*Handbook,* 3. 41, *Proceedings,* 1947, page 714.)

Our Districts are careful in the selection of the men whom they place at the head of District affairs. District Presidents as a rule are men of wide experience and mature judgment, besides possessing an enviable record as efficient pastors of their own flock. That they are not consulted quite as a matter of course whenever there is

a vacancy is due partly to simple oversight, partly to the determination of some member to have the candidate of his own choice become the pastor of the church. No congregation is bound to make its choice from a list of names submitted by the District President. But these men should be given a chance to function in the manner prescribed in their list of duties.

It also seems to us that the idea of a "pulpit committee" has worked well wherever it has been given a chance. Merely to have candidates for the office nominated from the floor of the congregational meeting has about it something haphazard. A committee instructed to study all proposals in the manner indicated in the *Trinity Messenger,* quoted above, is certainly a sensible and dignified manner of approaching this highly important business of calling a pastor.

These suggestions contain in them nothing that in any way abbreviates the rights of the voters' assembly. Some congregations have made an excellent choice by accepting the first name offered from the floor, and extending the call. The more sensible procedure is that adopted by Trinity Church in Milwaukee. G.

Again — Union at Any Price?

Much is written and spoken these days concerning an ecumenical movement, that is, a movement to unite all Protestant churches, irrespective of their doctrinal differences, into one large organic union, so that the churches may jointly represent Christianity to the world and unite in religious endeavors.

Dr. Harold Lindsell, registrar and professor of missions at Fuller Theological Seminary, Pasadena, Calif., devotes a long article to this matter in a recent issue of *The Watchman-Examiner,* a national Baptist paper. He gives his reason why Baptists cannot favor such a movement. To do so, he says, Baptists would have to sacrifice their religious convictions and could no longer be true Baptists. He quotes the famed Princeton Seminary scholar B. B. Warfield: "Men bewail the divisions of the Church of Christ and propose that we shall stop thinking, so that we may no longer think differently. This is the true account to give of many of the phases of the modern movement for 'Church Union.' Men are tired of thinking. They are tired of defending the truth. Let us all stop thinking, stop believing, they cry, and what a happy family we shall be!" Dr. Lindsell closes the article with the following words: "We believe in the spiritual unity and oneness of all believers in Christ. But we do not believe in the federal or organic unity of all believers except as this is accomplished on the basis of the New Testament model. With this in mind, then, the Baptists, for conscience's sake must say pleasantly, sincerely, firmly, and honestly to all who seek for them to join in a world-wide union — 'No!' "

Knowing what inroads Modernism has made into many Protestant churches of our country and the doctrinal indifferentism which is found in many others, one is inclined to believe that we Lutherans, especially those of the Synodical Conference, are alone among the Protestants in opposing a church union that is not the result of doctrinal unity. And because some think that we stand alone in this matter, they are inclined to think that after all we are perhaps too narrow, too limited in our thinking in religious convictions, even bigoted, and are therefore standing in the way of the Church's exerting a greater influence by presenting a united front against the evil forces in this world. This wrong view needs to be corrected.

The fact is that we are not standing alone. There a others who hold the same position that we do, to w that if one is sincere in his religious convictions, he cann sacrifice them by joining in religious work and worsh with others who do not share the same convictions with Even if we did stand alone in this matter, we would ha to continue to maintain and defend our religious convi tions based upon the Word of God, for we could not wi a good conscience sacrifice them in favor of somethi that spells disloyalty to the Word of God and that, both the Bible and church history teach us, tears do the Church rather than builds it up. In taking this positi we know that we displease many. Yet we are mindf of the Apostle's word, saying: "If I yet pleased me I should not be the servant of Christ," Gal. 1:10.

J. H. C. F.

Slipping Financially?

The question is raised by a bulletin of one of o synodical Districts. Although reporting a slight gain f the month over 1947, the stewardship office of the Distri has this to say:

For some time we have heard dinning into our ears that t peak of our income was reached in the year 1948 and that shall be gradually slipping back to a lower level of income in t District. Such talk is contagious and often spreads like an ep demic. We would like to forestall this. The more our peop hear that a period of scarcity is just around the corner, the mo panic-stricken they will be. We are far from a period of scarci when we analyze the present level of income. The fact of t matter is that our income from our people for church purpos is far below the level they contributed during the depressi years. If we would raise an amount in proportion to our prese income today, it should at least be three times that of 1935.

The talk here referred to may, for all that we kno have died out since the softening of the retail mark earlier in the year came to a sudden stop even while t predictions of a new depression were being made — fo lowed by an increase in practically every item in the co of living, with further advances in sight.

However, there is no question about the decrease fluid funds among the American people, noticeable wholesale and retail business, in real estate sales, in ne investments, and in the receipts of charities and churche This is not owing to a decrease in income, but is due the fact that the enormous postwar distribution of Go ernment money has leveled off. Most wages, retail price and farm incomes are still close to an all-time high, a our Lutheran people as a whole are still far ahead of t increased cost of living. They are still able to save, a there is no reason why their contributions to charity, missions, to postwar world relief, to their congregation budget, and to the synodical program of their Churc should suffer a decline. If the reports of the Feder Reserve Banks and other great financial institutions a to be trusted, this is a true picture of the situation.

At a time when our people have not only inaugurate adequate salaries for their pastors and teachers, have ha the courage to commit themselves for large building pr grams, including new and enlarged churches and schoo and new parsonages, and have given at the lowest estima a million dollars a month for foreign relief, at such a tim we have reason to believe, Satan would like nothing bett than the sight of a church trembling in its shoes in vie of a "new depression," members and congregations losi their enthusiasm for the advancement of the Lord's wor crying out before they are hurt, and pleading the need retrenchments and retreat because a new "period of sca city" is right around the corner.

The devil is also willing to quote Scripture, and his t prooftext is the one about the tower that will cause ple to laugh at us when they see that we started what could not finish. The fact is overlooked that this ible (Luke 14:29-33) does not mean "Consider, and stop!" but: "Consider, and then go all-out in My ice!" G.

wards for Good Works

Again and again the Lutheran Church has been ac- ed not only of slighting the Bible teaching concerning l works and their rewards, but also of actually denying good works are to be rewarded. These accusations false. The Twentieth Article of our Augsburg Con- ion definitely refutes this charge. Moreover, the writ- of Luther and of other faithful Lutheran teachers replete with instruction both as to what good works ly are and how God is going to reward them. In ad- n, our Confessions and our writers all have issued est appeals urging the Christians to serve God with l works. But it is true, when speaking of good works, must refute the pagan teaching of those who tell us with all manner of so-called good works and un- ssary self-denial we can earn heaven itself. We must old the teaching of Scripture that eternal life is the of God, Rom. 6:23. Another thing to be remembered n we speak of good works and their rewards is the h that no one can do a truly God-pleasing good work pt those who themselves have become reconciled chil- of God through Jesus Christ, for Jesus distinctly said, thout Me ye can do nothing," John 15:5. We do not y that even a heathen or an unbeliever may do that ch appears good before men. Such a person may assist neighbor, instruct in useful knowledge, and feed the gry, but it remains true that all these works, however ly praised by men, do not merit God's grace. But the istian, who is a branch in the vine Christ, his good ks will be richly rewarded. On Judgment Day the Christians will be surprised at the rich rewards which will bestow upon our imperfect labors. No one has rewarded laborers as richly as God will reward those have served Him faithfully. We could quote any ber of God's promises, but the following covers all: whosoever shall give you a cup of water to drink My name, because ye belong to Christ, verily I say you, he shall not lose his reward," Mark 9:41.

S.

aching Through the Press

The first series of newspaper advertisements devoted restatement of evangelical doctrine as accepted in Lutheran Church was prompted some years ago by Lutheran Publicity Organization of Greater St. Louis eply to a newspaper campaign initiated by the Knights Columbus. The seventh series of "Preaching Through Press" is now available, ten advertisements, each re- ing no more than two minutes of reading time, effec- y worded, and headed with excellent pen drawings. The Knights of Columbus have spread out from Saint is and are now publishing their advertisements in lar magazines of nation-wide circulation running into ons. The latest that has come to our notice declares it e untrue that Catholics oppose public schools and sep- ion of Church and State as evils which should be de- yed. Also the notion that Catholics must buy their departed relatives and friends out of purgatory, that they adore statues, are forbidden to read the Bible, is condemned as "erroneous ideas." These advertisements, very carefully worded so as to avoid conflict with official Roman teaching, cannot fail to impress public sentiment, and the *Christian Century* recently remarked: "if Protestantism is wise, it will hasten to subject its faith to the same scrutiny." We believe with the *St. Louis Lutheran* that "this is the Church's opportunity, your congregation's opportunity, to step up its usefulness to the Gospel. An effective medium at your disposal are these LPO message mats." G.

American Millionaires

According to one statistician there are about 8,000 millionaires in the United States. According to one authority, these millionaires receive many appeals and begging letters, but very few of these letters reach the hands of the person to whom they are addressed. Their secretaries have instructions to take care of them. The same authority assures us that there is not a single clergyman among these millionaires.

One of the problems which confront such wealthy men or women is what to do with the money which they do not need. Of John D. Rockefeller, the founder of the Rockefeller wealth, we are told that he used to take walks and give dimes to almost everyone whom he met. Of another millionaire we read that he would sit at his hotel window and throw thousands of dollars out into the street and then watch the mobs scramble for the money. He said: "I like to see people happy." Carnegie built beautiful libraries in many cities.

Not only millionaires, but those who have received and are receiving more than they actually need for their daily life should learn the words of the Lord: "Unto whomsoever much is given, of him shall be much required," Luke 12:48. Moreover, the Lord has expressly told the rich what they are to do with their money. Here is God's direction to those who are rich in earthly goods even though they be not millionaires: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life," 1 Tim. 6:17-19. Now especially, while all of us are beholding the great price with which we were redeemed, namely, "not with gold or silver," but with Christ's precious blood and His innocent suffering and death, should not all this move us to follow Christ and to give of all that He has given to us? Now, as we are approaching Easter, that glorious event when we will sing again and again: "Hallelujah! Hallelujah! Praise ye the Lord for His many, many gifts, for His kindness and mercy," should not this also move us to bring an offering according to His will? Some have been moved to give precious stones, gold and silver, to adorn the memorials in Palestine. That is not what the Lord wishes. Christ has expressly told us: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," Matt. 25:40. Remember, He doesn't wish to rob us, He wants to give us an opportunity to receive more, for He has said: "Give and it shall be given unto you." Your *Annual* or your pastor will tell you of those agencies through which your gifts may glorify the Savior, who gave His life for you. S.

Why I Believe Jesus Is True God

The best proof for any fact or truth is this that God has declared it, for God cannot lie, Titus 1:2. Exactly that is my reason for believing that Jesus is true God. Both in the Old Testament as well as in the New Testament God has definitely and clearly told us that the Messiah, the Christ, is true God. All the Prophets (Acts 10:43) who spoke by the inspiration of God Himself testify to this. That wonderful prophecy of Isaiah, which ought to be so well known even to our children, testifies: "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace," Is. 9:6. When God promised David a son or descendant to rule over all kingdoms forever, David recognized the fact that God had revealed to him that this Son was to be not only human, the Son of David, but also divine, the true Son of God, 2 Sam. 7:12-22.

In order that no one may be mistaken, God definitely and repeatedly declared Jesus, the Son of Mary, to be also the Son of God. When the angel of the Lord announced the birth of this wonderful Child to the Virgin Mary, she was, of course, first of all appalled and asked in consternation: "How shall this be, seeing I know not a man?" whereupon God had the angel pronounce these wonderful words: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God," Luke 1:35. When Joseph, the husband of Mary, doubted, the Lord told him: "Joseph, thou son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the Holy Ghost," Matt. 1:20. God, speaking through John, testifies that in Jesus the revealed wisdom of God became flesh. In order that there may be no doubt, this same John by the inspiration of God witnesses of Jesus: "All things were made by Him, and without Him was not anything made that was made." Jesus also claimed this divinity for Himself. He told the Jews: "Verily, verily, I say unto you, before Abraham was I am," John 8:58. In these words Jesus declared that He is the "I am," that is, Jehovah, and that He lives from eternity, the uncreated God. Again He assures His disciples: "All power is given unto Me in heaven and in earth," Matt. 28:18. He is therefore the almighty God. Wherefore also St. Paul expressly declares of Him: "In Him [Jesus] dwelleth all the fullness of the godhead bodily." Here, then, is the proof of Jesus' divinity, of His deity. God Himself has declared it.

"But it is such a mystery." Of course it is a mystery. The Bible admits that: "Without controversy great is the mystery of godliness: God was manifest in the flesh," 1 Tim. 3:16. But why stumble at the mystery? This world is full of mysteries. You yourself are a mystery. In you there is that wonderful combination of spirit and body, mind and body, soul and body. Thousands of men have studied this mystery. They have tried to understand it, but every honest person must admit that this mystery which exists in us ourselves, the connection between mind and body, is not solved. Why, then, place a limit upon God's power? With God nothing shall be impossible. "But when the fullness of the time came, God sent forth His Son, made of a woman," Gal. 4:4. That Son was not one of those adopted children of God, one of the believers. No, it was that Son of whom the Scripture says: "God so loved the world that He gave His only-begotten Son."

Moreover, Jesus also showed in His word and action that He is true God. Even His persecutors had to admit: "Never man spake like this man," John 7:46. Jesus commanded the waves and the winds, and they obeyed Him. He spoke to the dead, and His words brought the corpse back to life. He demanded for Himself divine honor and glory. He allowed a woman to wipe His feet with the hairs of her head and to kiss His feet, John 7:38. He told His disciples that He was sending them forth as lambs among wolves and that they should consider themselves happy to die for His name's sake. What would you call a mere man who would expect such things of his followers? But we join the Apostles in saying: "Rabbi, Thou art the Son of God; Thou art the King of Israel," and with St. Paul we confess our faith that God has given to Jesus a name that is above every name, "that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. 2:10-11.

Remember, this Jesus has not only been proclaimed here on earth as true God, but by His ascension into heaven He has been received up into glory. In hell, earth, and heaven Jesus is proclaimed Lord of all, The mighty God, The everlasting Father.

In this confused world He that sitteth at the right hand of God far beyond all principalities and powers and might and dominion, He is guiding His victorious Church so that in the end we may be where He is; wherefore we pray:

Draw us to Thee,
For then shall we
Walk in Thy steps forever
And hasten on
Where Thou art gone
To be with Thee, dear Savior.

S.

Thy Voice to Cheer

Gracious Savior, hear my cry;
Thou My Help and Healer art.
When in prayer to Thee I fly,
Strengthen faith within my heart.

If it be Thy will for me,
Drive out ev'ry hurt and pain;
Lay Thy healing hand on me;
Let no hurt or sore remain.

By Thy voice upon the sea
Thou didst calm the troubled wave;
Through Thy Word now speak to me
Calm my fears and make me brave.

Harm no longer shall I dread;
By Thy voice Thou me dost cheer.
Well or sick upon my bed,
Strong I'll be, for Thou art near.

NORMAN V. ABBOTT
San Antonio, Texas

low can I Have a Better ongregation?

I

Most of our readers are members church congregations. They attend vices in "their church." They con-ute to the services of ministers and chers and pay for church and school ldings and their upkeep. They er to certain people as members "their church."

Our readers are sensible people. ey can read. They know how to ke a living. They know the value their dollars. They have certain ndards for their friends. And hence may expect that they have some ndards about "their church." They nt that church to be as good as it possibly be. That desire extends their synod. But first of all it ap-es to their own congregation. "We ve a good congregation" — thus they ak with pride of the body of people h which they worship and do rch work. "I wish we had a better gregation" — so they say when nething is not as it should be.

Why Have a Good Congregation?

When we ask those questions, we do so for different reasons and m different motives. That is a ious matter. For some of the mo-es may be very bad, at least worth-s. People enjoy belonging to a werful organization, for it gives m a sense of compensating for their n shortcomings. Many people enjoy rch work because it gives them an portunity to administrate property, ploy help, and exert influence, ereas in their daily occupation they unhappily at the bottom of the p. It can happen that people enjoy rch work because they can con-uct a plant and organization which s them with pride.

Those motives deserve a great deal scrutiny. For even though they ter Christian work and operate un-the machinery of Christian lan-ge, they may be just selfish am-ion in action. In the Savior's phrase, y can be nothing more than the king which Gentiles do.

What should be the motives behind question: "How can I have a better gregation?" Well, we should not in doubt about that question. The ostles in the New Testament wrote umber of letters which deal specifi-ly with this question. To a congre-gation split by antagonisms between veteran church workers and new-comers of another racial pattern, St. Paul wrote the Letter to the Ephe-sians. To a group of Christians who were discouraged at being far away from other Christians and from the centers of the Church and who thought that there was little purpose in their work, St. Peter wrote his First Epistle. To a church which had become cold and formal and had forgotten to prac-tice religion as a thing to be used in daily life and which was giving in to prejudice and materialism, James wrote his Epistle. When we put their letters together, we find that a con-gregation of Christians exists for two great purposes. The one is to strengthen each individual member in the faith and to equip him with love so completely that the congregation be-comes a piece of the body of Christ, and each member is therefore a mem-ber in Christ of every other one. The other purpose is that the congregation as a whole, in its life and action to-gether, gives so rich and winning a picture of God at work through Christ that the people without Christ want Him and want the church to show them. All of this is best summed up by our Lord Himself in the Sermon on the Mount, Matthew 5—7, where He describes the type of life and love that makes the Christians a light to others even as Christ is a light to them.

Building Brotherhood

The first job that confronts a Chris-tian congregation is — well, what is it? Many people would say: "Build a church building." But Christians did not think of building church buildings for a hundred years after the time of Christ. Or they would say: "Conduct services." True, Christians in one place have to get together; but the reason is not simply to be able to say that they are conducting services. Or a third would say: "Advertise!" Right, the church must advertise, but in a most individual and specific way. The church is a service agency. A milk company does not satisfy its require-ments by printing advertisements in the paper about milk. It has to fur-nish milk. And so Christians do not succeed in serving their world with the life and light of God merely by publishing words about it. They have to be the light.

This makes one thing basic and primary. That is that the Christians, in a group in one place, are themselves brothers of each other. A Bible word draws through the Epistles on this subject: "Fellowship." St. Paul is not thankful merely that people became Christians, but he is grateful for their being with him in a fellowship (1 Cor. 1:9; Phil. 1:5; 2:1). That fellowship is a powerful bond, the very bond of the Spirit, holding one Christian to another in a kinship richer than blood; it is the unity of the Spirit of God (Eph. 4:1 ff.). Yet it is much more than that: this fellowship is the agency by which God makes His impact on the world!

St. Paul puts this fact down in one whole chapter to the Philippians, chapter two. His words are a blue-print for constructing and preserving brotherhood. He says that each Chris-tian needs to overcome certain handi-caps and barriers; he is apt to be simply for himself, or proud and ar-gumentative. He says that such an attitude spoils the fellowship and therefore the power of the Christian congregation. Hence each Christian, and all of them together, need to con-struct a fellowship which is truly in Christ and truly a light to the world. That will happen only where each Christian takes unto himself the very mind of Christ. He suffered and died on the Cross to conquer our sins of pride and selfishness and to gain for-giveness for them; and in so doing he left an example of how true unselfish-ness and sacrifice works. The congre-gation has such fellowship only in the proportion to which it practices that mind, labors diligently and humbly to strengthen it, works with its pastor as its servant and helper to maintain that unselfishness.

R. R. C.

Grace for Every Nation

(PSALM 117)

O laud the Lord, ye Gentiles, all,
Laud Him with all your power;
Ye peoples, praise Him, great and small,
And thank Him ev'ry hour.
For He has chosen you by grace
To stand before His face
In Christ, our only Savior.

For over Gentiles He now rules
With mercy and kind feeling,
His truth and grace, those precious jewels,
To young and old revealing.
He sends by grace salvation free,
Enduring to eternity;
So, sing ye, "Hallelujah!"

N. V. ABBOTT

A translation of a hymn found in C. M. Zorn's "Die Psalmen," "Lobet den Herrn, ihr Heiden all."

Vacation Bible Schools in 1948

By ARTHUR L. MILLER

Congregations throughout Synod are making ready for their 1948 Vacation Bible Schools. They are studying the booklet prepared by Concordia Publishing House to describe the new material prepared by the Board for Parish Education. They are sending in their orders for promotional material, for workbooks, for teachers' manuals. They are enlisting a corps of teachers. They are making all preparations far in advance so that they will have a successful Vacation Bible School program.

Why All This Feverish Activity?

"Why get so excited about a school that lasts only three weeks during the vacation period?" This question would seem natural to anyone who is not acquainted with the tremendous success of the 1947 Vacation Bible School. To those who have studied the record, however, there comes the conviction that the Vacation Bible School is an effective educational agency and an effective mission agency. During 1947 we had approximately 100,000 children enrolled in our Vacation Bible Schools. This more than doubled the enrollment for 1946.

It took a great deal of effort to attract 100,000 children to the Vacation Bible School! It took an even greater effort to set up an effective program for these children for this three-week period! Was it worth while? Let's look at the record. Although complete reports are not available, we do have reports from 17 synodical Districts and from 268 individual congregations. Mr. Arthur W. Gross, the Editor of Vacation Bible School Materials, has compiled the following summary from these reports:

933 children were baptized or gained as prospects for Baptism
250 children were gained for parochial schools
1,514 children were gained for Sunday school
79 children were gained for the Cradle Roll
239 adults were gained for membership classes.

Impressive as these figures are, they should probably be multiplied by four to give a fair estimate of the results on a Synod-wide basis.

Congregations Are Enthusiastic

Do you wonder that congregations are enthusiastic about so fruitful an endeavor? North — south — east — west — the comments are the same: "The project was a tremendous success."

Here are a few typical comments:

"Our school was a grand success," states Pastor H. Leber, Elmira, N. Y., "and my congregation has voted to have one each year, no matter what the expense."

"It was excellent publicity for our church in our community," remarked Rev. Fred Van of Corning, N. Y., "and the people were greatly impressed by the work the children accomplished during these three weeks."

"Our school helped put our church forward in the community and instilled a new spirit in our own members," is the report from Pastor Oscar Milke, who conducted a Vacation Bible School for the first time at St. John's Church, Millvale, Pa.

"As a result of our Vacation Bible School here in East Barre I baptized 33 children as a part of the closing exercises. The children ranged in age from babes in arms to 13 years old. . . . After the mass baptismal ceremony several adults spoke to me desiring Baptism," writes Missionary Edwin Marohn of East Barre, Vt.

"Our venture at Good Shepherd (Warrenville, Ill.) was an unexpected success. One fourth of the children enrolled were non-members. We shall have a total of seven children to be baptized in a special service in August."

An unchurched girl said: "I liked to learn about God's Word. It was fun and interesting to have classes together and read out of the Bible. I liked it when Reverend brought things to do into it. It wasn't so formal. I think there is no better way to spend your summer vacation. I wish we could have it longer — honest. . . ."

Another unchurched girl said: "Before I came to Vacation Bible School, I didn't know any Bible stories, and we never read out of the Bible at home. Now, when I come home from school every day, I have two or three stories to tell my mother. She told me that she looks forward to that now."

Student Natzke reports the following incident from Fargo, N. Dak.: "The second day of Vacation Bible School a lady with four children at her side walked into the room. No one seemed to know who she was or from where she came. We enrolled the children and found that three were her own children and one was her neighbor's child. The next day she was back — not only with the four children she had brought the day before, but this time there were seven in the party. She had interested three more in our school. Before the week was over, one more had joined the ranks. With the exception of four children of that group, who got the measles, they were regular in attendance. . . . And how did it all get started? It seems that a member of our Church, known as 'Grandmother' to the neighbors, told this lady about the Vacation Bible School we were conducting. This lady was happy to be able to send her children to such a school. She needed no high-pressure sales talk; she needed but to be told. She has now promised to send her children to Sunday school, to have her youngest child baptized, and to join our church herself. All this for the kingdom of the Lord because someone told a lady about the Vacation Bible School."

Rev. E. Boxdorfer, Yuma, Ariz., reports that while only about 50 pupils were expected to enroll because seven other Bible schools were being conducted in Yuma at the same time, a total of 106 children enrolled. Fifty of them were from non-Lutheran homes. Ten children were gained for the Sunday school, and more are expected to enroll.

"The schools were extremely successful. We will not dare to omit them in future summers," is the report of Pastor Goetz concerning the schools at Nekoosa and Port Edwards, Wis."

Such reports could be duplicated from every synodical District. They are an encouragement for each and every congregation, wherever possible, to plan now for their 1948 Vacation Bible Schools.

What Is Our Goal for 1948?

Our Church can be pleased with the success achieved by the 1947 Vacation Bible School program. Is the 100,000 total enrollment a maximum for our Church? Hardly! The field is still white unto the harvest! There are still millions of boys and girls that have not been reached by any agency of Christian education. Many of those boys and girls can be reached through the Vacation Bible School. There are many of our own boys and girls that need more Christian education. The Vacation Bible School can help meet this need by providing much-needed time for Christian education.

What is our goal? Let's make it 150,000 for 1948! Is that visionary? Not at all! It should be possible eventually to attain an enrollment of 300,000 in Vacation Bible Schools. A 50 per increase in enrollment over last year be achieved with faith, prayer, and consecrated effort. The results achieved year are an insistent challenge to ev congregation. God will surely bless Synod-wide effort and lead many n children to the Savior's waiting arms

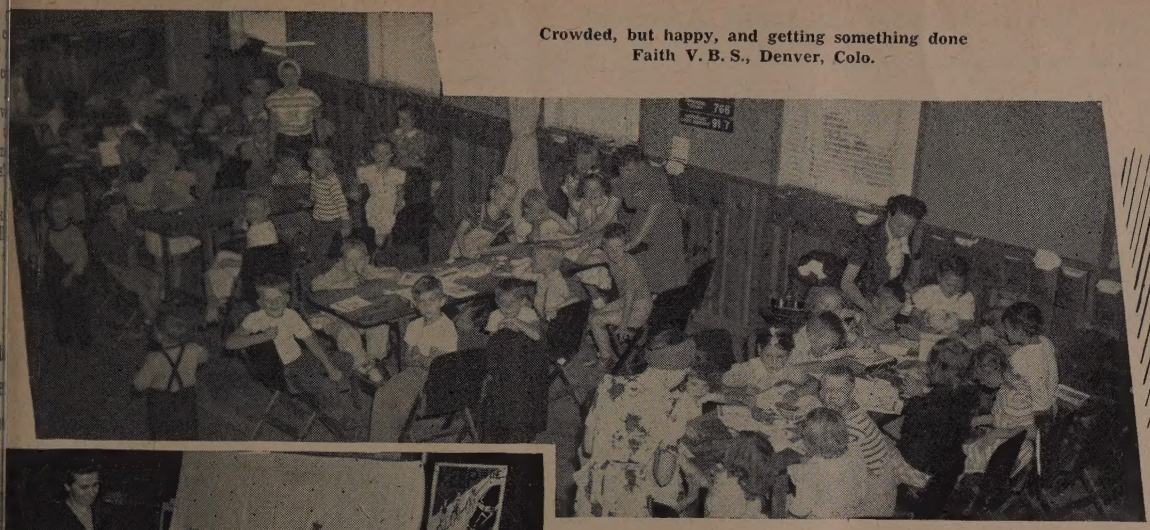
As motivation for setting a goal for Vacation Bible Schools in 1948 let us k in mind Matt. 18:14: "It is not the wil your Father which is in heaven that of these little ones should perish."

Mr. Louis P. Lochner, No Associated Press Correspond and a Member of Our Syn

said that he was impressed by fact that amid the great destructio Germany "somehow the Luther mo ments have escaped." The *St. Louis theran* quotes him as saying: "The I came to was the famous one of Reformer. All was destroyed all aro A 'blockbuster' had come down al 100 feet away. There was Luthe standing defiantly. In Augsburg church where Luther had preached a and again — all was smashed and g but the church stood. Luther's birthp and place where he died, the Lu memorials were unscathed, were jus they were before. The place in wh Luther had translated the Bible st there undamaged. I went on to Witt berg. I was near enough to notice the church still stood there and that wonderful bronze gates on which Ninety-Five Theses had been put stood there."

Religious Gallup Poll

Results of an 11-nation Gallup indicate that the highest proportion people who believe in God reside in United States, Canada, Brazil, and A tralia. The poll shows that Brazil has highest proportion of those believing God with 96%, Australia and Canada e have 95%, while the United States 94%. More than 9 out of 10 Americ profess a belief in God, but only 2 of 3 Frenchmen believe in a deity. Fra with 66% showed the lowest proportio people believing in God. The Un States ranked 5th in the proportion persons who expressed a belief in after death with 60%. In first place w Canada and Brazil with 78%. Nor and Finland ranked next with 71% 69%, respectively. Four principal rep were received to the question, How do imagine life after death to be? Th replies were: 1. Complete happiness, peace, quiet; 2. reward for virtue, puni ment for sin; heaven or hell; 3. dreaml disembodied, inanimate, spiritual; 4. as described in the Bible. The also indicated that faith in God va by age. In the United States, the showed more older people believe in than younger ones. Also, faith in diminishes as people get away from nat and the outdoors. The poll covered United States, Canada, Brazil, Austra Great Britain, Norway, Finland, Holla Sweden, Denmark, and France.

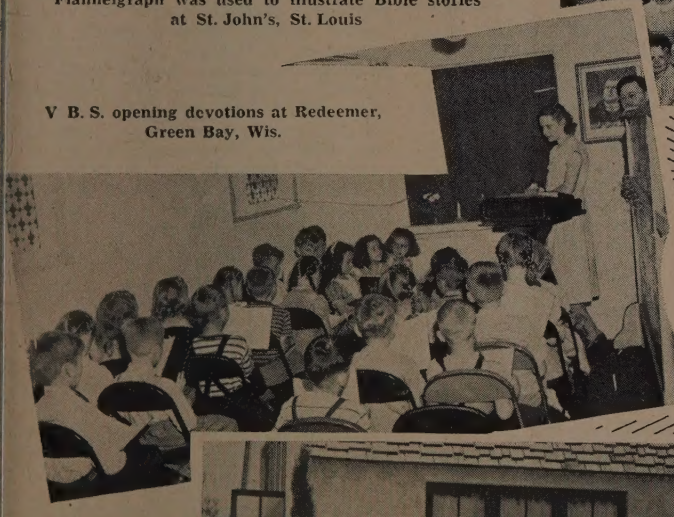


Crowded, but happy, and getting something done
Faith V. B. S., Denver, Colo.

V. B. S., St. John the Divine, Chicago
116 children were enrolled

Flannelgraph was used to illustrate Bible stories
at St. John's, St. Louis

V B. S. opening devotions at Redeemer,
Green Bay, Wis.



Vacation Bible Schools

Calvary V B. S.,
Yuma, Ariz
Fifty of
these children
came from
non-Lutheran
homes

The Church Moves Forward in Latin America

By DR. F. C. STREUFERT, Secretary of Missions

I

Brazil

It was a bitter-cold day when I stepped into a Pan-American Clipper at the New York City airport on January 15. It was over 90 degrees in the shade when only a few hours later I stepped out of the plane in Rio de Janeiro, where I was greeted by Pastor R. Hasse, the President of our Brazilian District. I had been asked by Synod's Board of Directors and also the Board of Home Missions in North and South America to visit our brethren on the South American Continent, to counsel with them on important matters of the Kingdom, and to bring back an over-all picture of our Church's progress in the land beneath the Southern Cross.

Pres. R. Hasse

The District convention of our brethren in Brazil, at which I was privileged to deliver the opening address and to represent the President of Synod, was held in the chapel of our Seminary at Porto Alegre from January 25 to 31 and was described in detail in recent issues of the WITNESS, Nos. 5 and 6.

I took advantage of this opportunity to speak at length to the assembled delegates on the *crisis* which we have reached in the development of our South American Missions, namely, on the increasing difficulty of supplying missionaries from the Mother Church and on the imperative necessity of developing a native, or a national, ministry. During the past 47 years the Mother Church has sent more than 150 men to South America, of whom there remain only six in Brazil and perhaps 15 in Argentina. The problem has been accentuated in recent years not only by the lack of manpower in North America, but also by the fact that few of our graduates can handle the German language sufficiently well and none of them knows any Portuguese.

I was very happy to note that our Brazilian brethren have already made tremendous strides toward becoming an indigenous Church. To a very large extent they are working in the language of the land. The essay, delivered by Pastor V. Lehenbauer, and the devotional exercises of each meeting were in Portuguese, and some 75 per cent of all discussions on the convention floor were carried on in the same language. Of the 92 pastors and professors now working in South America 69 were born, or at least trained, in Brazil. Our Seminary in Porto Alegre, with an enrollment of approximately 100, is doing much to ensure a native ministry. At present some 15 parishes are without a pastor.

It was encouraging to see fruits of the Brazilian Lutheran Hour in this land of Roman superstition. Our Christian day schools have more than 4,000 children, who are taught by 75 teachers. Our "Casa Publicadora," or publishing house, continues to supply needed Christian literature.

Our membership in Brazil now consists of more than 50,000 souls, of whom 29,000 are communicants, served at 426 stations by 95 pastors.

Uruguay

My itinerary included also a brief stay in Montevideo, Uruguay, where we have a fine church, school, and parsonage and where excellent progress was reported. A new Christian day school is soon to be opened.

Argentina

It was my privilege also to attend the convention of our Argentina District, which met in a suburb of Buenos Aires, February 5 to 11. Sessions were held at the new seminary in Ballester. Here, too, I addressed the sessions on the world-wide mission program of the Church, on the need for extensive missionary activity, on the urgent necessity of developing a national ministry, and on the grace of Christian stewardship. Many special meetings were held with the District mission board, the Seminary board of control and faculty, and numerous other groups. Essays were delivered in both the Spanish and German languages.

Christian day schools are not permitted in Argentina. The Roman Catholic religion is taught in the public schools, but parents who wish may have their children excused from these religion periods. Our pastors have made provision for the systematic instruction of our children after public school hours. The brethren of the Argentina District are co-operating with the home Church in the production of a Spanish Lutheran literature.

President S. H. Beckmann

At the dedication on February 8 of the new Seminary building in Ballester I was privileged to deliver the dedicatory address. A résumé of my address was given by Rev. A. T. Kramer, and the Rev. Pedro Schneider preached a sermon, also in Spanish. A mass chorus sang the anthems, and a brass band accompanied the singing of the more than a thousand people in attendance. In this beautiful new property, situated in a lovely suburban area, our Church has something of which it may be justly proud.

Under the leadership of President S. Beckmann our Argentina District has made excellent progress. Today this District numbers 13,371 souls, of whom 7,368 are communicants, served at 123 stations by 36 pastors.

$100,000 worth of copra has recently been bought by our Synod for Europe. This dried coconut meat has a seven times greater oil content than any other similar product on the market. This copra used for oils and fats will be purchased through Sweden and sent directly to the *Hilfswerk*, Germany, for processing and distribution.

Intersynodical Activity in Northern Alberta

For more than four years the past of the various Lutheran Synods in Nort ern Alberta, particularly the U. L. C. a the Missouri Synod, have been meeti monthly for exegetical and doctrinal d cussions. Though larger participati would be desirable, these conferences ha been fruitful of blessed results. Excelle papers have been delivered, and the d cussions have always been stimulati The meetings offer an opportunity intensive study of portions of Scriptu and the Lutheran Confessions. Then, t the pastors of the various bodies lea to know each other, and mutual confider and good will is established.

The "Doctrinal Affirmation," a series theses submitted by committees of t American Lutheran Church and the Mi souri Synod, has served as a basis the doctrinal discussions. There is no a tempt to hurry. All points are thorough considered. In the exegetical studies t Epistles to the Galatians and the Ephesia have been taken up. In addition, a h hour is usually set aside at each meeti for open forum discussion, when any pe tinent matter may be brought up. V are glad to say that thus far no real di agreement between groups has develope All evince an earnest desire to settle eve question on the basis of God's Holy Wo

The evident purpose of all these mee ings is to bring about a better unde standing, to remove differences if th exist, and ultimately to achieve Luther union in Western Canada. The membe of the intersynodical group in Northe Alberta believe they have adopted t one really effective method that can bri lasting results. Similar work is bei carried on in Calgary and Winnipeg. V sincerely hope that the Lutheran cler in other areas will be encouraged by t success achieved here and will also orga ize intersynodical meetings. Only in th way will we be brought closer to o much-desired goal.

The Intersynodical Group of Northe Alberta, per A. Guebert (Mo.), Chairma R. Sedo (U. L. C.), Secretary.

The Canadian Lutheran

In Memoriam

ANTON JOHN LUTZ

What looks like a painful loss to but is triumph and victory for him, o curred on March 10 in the death of Ant John Lutz. Since 1912 he had been missionary in India and was now o senior in point of length of service. H was a leader also in other respects, th president of our theological seminary f the training of native pastors and evar gelists at Nagercoil, and in the front ran of all our work in India. He was a goo theologian, a faithful worker, enjoying th respect of all his fellow missionaries an of the Indian Christians as well as gov ernment officials and the Indian people i general. He had a fine grasp of the si uation in India and had assembled wealth of information of things pertain ing to the work in that country. With he was a very humble man, a sincer Christian, being a missionary also throug the eloquent testimony of his life.

e was born in Exeter, Nebr., Sept. 2, He attended our preparatory school 'ort Wayne and the seminary at St. s, graduating in 1912, and arriving in a in November of that year. He was active as a missionary at Nagercoil. outstanding example of his work also his taking over in Vadakangulam, a few miles from Nagercoil, in the s 1923—24, where for about two years nstructed a group of caste people un- circumstances that called for a great of tact, patience, and deep Scriptural wledge, until sixty-two persons were ized at one time. At Vadakangulam oday have a large church, an elemen- school of several hundred pupils, and gh school of five hundred students. e August, 1924, he served as instructor he theological seminary at Nagercoil, since April, 1939, as president. An orary degree of Doctor of Divinity was owed upon him by Concordia Sem- y of St. Louis, Mo., in June, 1939.

our Brother Lutz leaves his wife, Jo- a, nee Scherer, native of St. Louis, eight children, the oldest son being issionary in India since 1946.

Brother Lutz was a faithful servant — ave what he had, he did the best he w, he trusted his Savior for full for- ness. Let us thank God for this gift faithful servant, for all that God has through him, and for all that God done for him, especially that He has granted him a departing in peace. Burial took place on March 13 from Cross Church in St. Louis, Pastor Koenig, a classmate of the deceased, iating, with burial in Concordia Cem- y.

O. H. SCHMIDT

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m a Pocket Notebook

When the Goodyear Rubber Company's dcast "The Greatest Story Ever Told" Holy Week presented the Gospel nar- e of the Crucifixion, the director of program, with profound understanding he meaning of Calvary, had the choir a choral presentation of John 3:16. . . . the first time some of our India mis- aries traveled to conference by air, ing the trip from Bangalore to Tri- irum in four hours. Out of respect he leadership and influence of Gandhi, conference omitted the sessions sched- for Saturday, Jan. 31. . . . When the A. F. Boehnke of Trinity Church, R. 3, Dodge, returned from the hospital days after his automobile was demol- d in a collision, he was the owner of rand-new car, presented to him by congregation. . . . Calvary Church of tle (the Rev. F. W. Ritthamel, pastor) s a printing outfit, presented through efforts of the Walther League Society now operated by one of the members, Ed Benson, of this year's membership s. . . . As his "personal contribution he advancement of Christ's cause in community" Mr. P. W. Cusack paid for printing of a quarter page of extracts n a sermon by the Rev. Fred H. Linde- n in the Chappaqua, N. Y., daily paper March 12. . . . Out in Toledo, Oreg., e is St. Mark's Church, served by the . John E. Simon, with 35 communicants an average attendance of 44 in the ning services. Where does this leave rest of us? . . . If any local L. L. L. beaten the Santa Maria, Calif., monthly *ce Tidings*, we haven't seen it. One might call it "the redemption of the mimeograph." . . . All our folks at Elberta and Foley, Ala., now receive the LUTHERAN WITNESS. Elberta, which is rural, last year saw an increase of 25 in membership. . . . At Kansas City University, President Decker, addressing a memorial convocation, said: "Like the violent and evil destruction of another great spirit on another fateful Friday some nineteen hundred years ago, the death of Mohandas Gandhi brought 'a darkness over all the earth.'" Then the a cappella choir of the university sang Bach's "Jesu, Priceless Treasure." . . . "The Voice of the Andes" is the name of a radio station operated at Quito, capital of Ecuador, S. A., which has been operated by the "World Radio Missionary Fellowship" the past 16 years. It is one of the most powerful transmitters in South America and on Sunday evenings at 5:35 E. S. T. operates by short wave on 12.5 megacycles. . . . Five close friends graduating from Concordia Seminary, St. Louis, in 1912 started a "round robin." After 35 years these letters are still making the rounds about three times a year among the original five: O. C. Busse (Decatur, Ind.), W. L. Erb (Brookings, S. Dak.), A. H. Gallmeier (Peru, Ind.), G. G. Schupmann (Chesterfield, Mo.), and O. A. Sauer (Richmond, Va.). . . . St. Luke's of Chicago (the Rev. A. R. Kretzmann, pastor) operates with a budget of more than $100,000 annually. . . . We often receive requests to publish inquiries for missing persons. The space required for these notices would be far out of proportion to any service our paper can render. . . . "Whether we are Anglophiles or not, a fair appraisal will show that under the providence of God, Britain has, unwittingly perhaps, done more to open the way for missions by its discoveries, explorations, and colonization than any other modern nation. As for freedom of speech and religion, for just and equitable execution of law and order, no nation on the globe, not even our beloved U. S., has a fairer record than maligned Britain." John E. Herzer, Edmonton, Alta. . . . *The Protestant Pulpit*, a new anthology of Master Sermons from the Reformation to Our Own Day, Abingdon-Cokesbury Press, 1947, opens with Luther's great sermon "Justification by Faith," ninth after Trinity, based on Luke 16:1-9." Rev. L. M. Petersen. . . . One of the features of the Metropolitan District Walther League's Talent Festival is the Biblical Drama Contest. The dramas will be conducted in April in the locality from which the entries are received. . . . Mysterious things are happening through the new contacts created by the food situation in Germany. The other day Rev. Martin Mayer of Frankenmuth received a letter from Bavaria addressed to the Rev. Cramer, Bridgeport, Mich. Rev. F. A. Craemer died in 1891. . . . At Whitney, Tex., Mr. and Mrs. Thomas Elihu Rose celebrated the 75th anniversary of their wedding. Mrs. Rose, 93 years of age attributes her long life to "raising children and working hard." . . . A high average of longevity is found among mothers of large families. Usually, too, mothers of five and more, preserve their sprightliness of spirit and youthful appearance to an unusual degree. . . . Five times during the Easter week end we heard Gounod's "Ave Maria," based on a composition by Bach. When we heard it the sixth or seventh time in the "Album of Familiar Music," we were ready to organize the SSGAM — The Society for the Suppression of Gounod's "Ave Maria," in which we hope to be candidate for the post of Grand Executioner. . . . The CCCRR (Canadian Christian Council for the Resettlement of Refugees) has engaged as its European Commissioner a resident of California and member of our Church, Lt.-Col. L. W. Meinzen, U. S. Army, Retired. This is a joint appointment, effective also for the Canadian Lutheran World Relief. Col. Meinzen will direct a large staff engaged in locating, assembling, processing, and transporting thousands of refugees and displaced persons from all over Europe into Canada.

G.

A Mission to Our Veterans

Sixty-six children were baptized on Easter Sunday at Peace Church, 3328 Telegraph Road, St. Louis County, by Pastor H. G. Johnson and the Rev. Martin Schaefer, Director of District Home Missions. All of these children were reached through the Lutheran school which was opened for the children of veterans' families in the Jefferson Barracks Government housing area last September.

Peace Lutheran mission is located one-half mile outside the Barracks area. It was begun two years ago. A two-room stone school building was

Baptismal Group of Sixty-Six Children, Jefferson Barracks Housing Area, St. Louis, Mo., Easter Sunday

erected. The pastor and his wife live in one of the rooms, and the basement is used for church services. A school was opened in September, with Pastor Johnson teaching 26 children. When Pastor Kurt Biel, who was in charge of the Barracks project, accepted a call to another church, it was decided to free Pastor Johnson from his teaching duties and combine the Jefferson Barracks project with Peace Congregation. Miss Clara Gade began to teach in Peace School on Feb. 19. Pastor Johnson immediately began his mission visits, speaking to children and parents about Baptism. The baptismal class shown in the picture was the result.

The opportunities have outgrown the facilities of Peace Church. 382 crowded the portals of the basement church at the Easter Baptism service. Enrollment at the Jefferson Barracks School was limited months ago to 185 children. Grades Four and Five will be taken into Peace School, where both rooms will be opened in September. There are 85 little children in kindergarten at Jefferson Barracks School this year. A hundred more are expected in September.

St. Louis L. J. DIERKER

High School Leaders Meet

The annual convention of the Association of Lutheran Secondary Schools was held at Luther Institute in Chicago on March 12 and 13.

Twelve schools were represented. Opportunity was given the delegates to visit the classes at Luther Institute in the forenoon of March 12. At 2:30 P. M. the convention opened with a devotional service conducted by Carl S. Meyer, principal of Luther Institute. The convention was formally opened by the president, Dr. P. W. Lange. After the routine matters were disposed of, the various papers were heard. The conference voted to have Pastor A. C. Mueller's paper, "Sanctification and Its Implication for Christian Education," duplicated for distribution among the schools.

Mr. Arthur Miller reported for the Board for Parish Education, and Pastor Neebe for the Board for Higher Education. Mr. Rogers reviewed the work of the Lutheran Education Association.

A very instructive panel on "Lutheran High School Boards in Action" was conducted. Members of the high school boards from Racine, Wis.; Chicago, Ill.; and St. Louis, Mo., participated.

The association is sponsoring a workshop in the teaching of religion at the secondary level at River Forest, Ill., the week of June 28—July 2. Each member school is asked to send two representatives to this workshop. By resolution of the conference the next convention will be held at Lutheran High School, St. Louis, Mo.

The election results were: president: Dr. P. W. Lange; vice-president: Carl S. Meyer; secretary: E. F. Sagehorn; treasurer: Martin Duensing.

E. F. SAGEHORN

Biennial Convention at Trivandrum, India

The twenty-sixth General Conference of our India mission, comprising the joint meeting of three District conferences, met in Trivandrum from Jan. 27 until Feb. 3. Some twenty-five or more members of the mission were present, three arriving by air via the Bangalore, Cochin, Trivandrum airways. The death of Mahatma Gandhi on the evening of Jan. 30 caused an adjournment of sessions on the 31st, but otherwise, under the chairmanship of the Rev. G. Schroeder, matters in hand were conducted with dispatch.

High on the list of important business was the choosing of a man to replace Dr. A. J. Lutz, veteran missionary and for many years professor and president of the seminary in Nagercoil. It is deeply regretted that owing to illness Dr. Lutz is not able to return to the field. Therefore in special meeting on Jan. 27 the Seminary Board in conjunction with the Executive Committee of the mission elected the Rev. M. L. Kretzmann to fill the vacancy in the faculty, the Rev. H. Earl Miller to serve as president of the institution, and the Rev. R. M. Zorn to act as dean. The above three men are (at this writing) returning from furlough in America to the work in India and therefore could not be present at this conference. A further resolution provided for the p lishing of a theological magazine, Rev. Kretzmann as editor, to augn the training of pastors and wor and to supply something more than District church papers have done h tofore.

The Rev. G. Stelter presented essay on "The Relation of a Pasto His Congregation," which was hel to the missionaries both as pas themselves and as advisers to pas of their Districts. The Rev. J. G. St hoff read another very practical e regarding the liturgical aspect of mission endeavor. He emphasized need of remaining as indigenous possible rather than imposing too m Western customs on the Indian Chu The undersigned read an exege paper on Romans 5.

Devotional exercises of the c ference were planned by the Rev Graf and centered on the theme: ducements to Faithful Service."

The opening sermon by the D. S. Stevenson was a comprehens thought-provoking survey of the tr problems, and privileges conver upon our present mission organiza in the present India. The text on wh he based his thoughts was the wor the Savior, Luke 12:32, "Fear not, l flock, for it is your Father's g pleasure to give you the Kingdom."

The General Secretary, the Rev F. Peckman, read his report, includ the latest news and arrangements rived at in conjunction with the Bo of Missions concerning mission p sonnel. Educational problems pecu to India took up a large part of the cussion. In regard to youth work

Missionaries at Twenty-Sixth General Conference, Trivandrum, India

L. to r., front row: The Revs. N. Kline, Vallioor; H. T. Manns, Ambur; B. Strasen, Valli Miss Rathke, Ambur; the Revs. A. Graf, Nagercoil; E. H. Prange, Vadakangulam; Her M. Zorn, Trivandrum; S. G. Lang, Coromandel, K. G. F. — Second row: The Revs. M. Wyneken, Trivandrum; R. H. Brauer, Nagercoil; H. G. Peckman, Vadakangulam; M. J. L Luthergiri; J. G. Steinhoff, Vaniyambadi; Teacher Ed. Krafft, Nagercoil; the Revs. R. T. Koe Nilamel; J. G. Naumann, Barugur. — Third row: The Revs. Theo. Michalk, Ambur; E. Grie Nilamel; Wm. Landgraf, Nagercoil; K. M. Zorn, Alleppey; H. Schulz, Ambur; G. Schroe Nagercoil; G. R. Stelter, Nagercoil; A. J. Buehner, Trivandrum

resolved to conduct an annual
h Sunday to promote and en-
age organization in all three Dis-
s. The youth sections in the official
ch papers should be improved upon
continued. The Rev. H. T. Manns
a report on the Mission Press, in
h it was noted that some of our
ications are very nearly becoming
supporting. It was voted to con-
ate and expand the literature
ram.

here was a feeling of gratitude that
Lord has furthered His work in
and has given our mission among
r gifts more reliable and better
ed native workers. At the same
the present shortage in the mis-
personnel has contributed some-
to a standstill in the present work,
at we continue to pray for more
ers in the Lord's vineyard. In
ase of the Ambur District, the loss
e of their experienced men to the
of the seminary in Nagercoil will
eenly felt. The Trivandrum Dis-
has also recently lost many of its
rienced linguists, but can now re-
that new workers have arrived
he person of the Rev. and Mrs.
ert Zorn and Miss Rose Ziemke.
latter, as well as the Rev. Arnold
tz, son of Dr. Lutz, were not able
ttend the conference because of
sing duties in the school for mis-
ry children in Kodaikanal. The
M. L. Kretzmann and the newly
ring Rev. and Mrs. Luther Meinzen
greetings to the conference from
bay. Wives of the missionaries
not able to attend the conference
use of limited accommodations,
ed because the privilege of acting
osts became the monopoly of only
households, the Wynekens, the
ners, and the Koepkes.

esides the more serious debates,
the pleasant chats and the social
ogether, the exchange of views,
visiting in other congregations as
as recreational activity of a varied
helped much to revive the droop-
pirits of the missionaries. To that
the Biennial General Conferences
ir India mission are serving a very
esome purpose.

ilamel E. GRIESSE

Letters from Readers

"TOLERANCE"

The following letter was addressed by
of our readers, the Rev. Robert A.
ner of Mount Vernon, N. Y., to the
r of *Liberty*, a magazine published
koma Park, Washington, D. C.)

SIR:

he first quarter of the 1948 issue of
rty contained articles which would
to me to have been written more out
of sectarian spleen rather than out of a desire to further religious liberty.

Since your paper is dedicated to furthering true religious liberty, I presume you will also be courteous enough to place in the second quarter issue my dissenting opinion concerning two articles in the first issue.

Dr. Stanley I. Stuber, Baptist, in his article "Christian Liberty Begins at Home" lambasts the Lutheran Church of Denmark for its reluctance to allow the Baptists to promulgate Baptist views in a Lutheran Cathedral. I wonder if Dr. Stuber would feel that he has the right to ask a Roman Catholic priest to hold Baptist services in a Roman church, and if such permission would be denied, would he feel that he is doing the sensible thing to feel outraged at such a refusal. Why cannot Dr. Stuber accord the same courtesy to the Lutheran Church which is so intensely doctrinal and loyal to its doctrinal convictions that it requires a vow of every one of its clergymen at Ordination to reserve the use of Lutheran churches for Lutheran services only. How would Dr. Stuber feel if he were the ecclesiastical head of a church situated in a country practically 100% Baptist and be denounced when he refuses to allow his cathedral to be used for the dissemination of views hostile to the Baptist faith. The Baptists, as I take it, build Baptist churches to promulgate Baptist views, and Lutherans build Lutheran churches to further Lutheran doctrines.

I cannot understand why the Baptist Church insists on its prerogative to hold a Baptist convention in a country like Denmark, which is practically 100% Lutheran. It seems like a religious invasion into a country with the establishment of sectarianism and not the founding of Christianity as the desired object. The Baptist convention should have known full well that the Lutheran clergy are concerned with the spiritual welfare of the Danish people and certainly would not be friendly inclined toward those who seek to spread among Lutheran people views contrary to strong Lutheran conviction. Here is not a matter of tolerance — here it seems is a matter of lack of common sense by the Baptists and a matter of proselytizing and to steal sheep in a country which is being well served by a staunchly Scriptural Church.

As to Dr. Stuber's citing of the daughter of a theological president barred from the Danish Public School System as not being qualified to teach religion, please consider the following. The Lutheran Church in Denmark does not force any child in the Public School to accept a religion it is opposed to, and that applies to any child in Denmark who may be a Baptist, since there is a sprinkling of Baptists in Denmark. Likewise the State has no right to hire a Baptist teacher who will, as Baptists are always prone to do, insist on promulgating to Lutheran children who are baptized in their infancy their views denouncing infant baptism, which is so dear to the Lutheran heart. The young lady, since she is a Baptist, would have been considered to teach religion if she could have left her Baptist militancy at home. It seems to me that it ought to be a part of every Christian's religion not to disturb the religious sensibilities of people who belong to a Church that is truly evangelical and Christian.

Your article entitled "Harvesting on Sunday Not a Sin" is an outright evidence of sectarian bias. I do not see what the contradictory views of the Baptist and Lutheran churches on the observance of Sunday have to do with religious liberty. To me it seems to be a theological issue pure and simple, and I should expect to see such an article in a Baptist magazine and not in a periodical dedicated to the principles of religious liberty. May I humbly suggest that in the future you refrain from printing articles which can serve no other purpose than to increase religious tension between church groups in America, such as the Lutheran and Baptist churches. We know very well that not everything in Denmark is as it might be, especially in regard to relationship between Church and State, but such is the will of the Danish people. The Christian Church in the United States cannot furnish a fraction of the evidence of Christian culture, Christian piety, and Christian heavenly-mindedness that is definitely in evidence in Denmark. We suggest that the Baptist and other Protestant groups direct their attention to countries other than solid Lutheran countries where they will find more heathen and certainly give less cause of offense to right-thinking Christian people.

HANDS ACROSS THE SEA

THE LUTHERAN WITNESS is requested to extend an Easter greeting to the children in our parochial schools from the children of Seiffen, Land Sachsen, Russ. Zone, Postleitezahl 10a, Germany. Seiffen (pop. 5,000, mostly Lutherans) is devoted to the toy industry. Letters to the children may be addressed to Teacher Hans Scherwenke or to Mr. Gustav Frohs, leader of the children's choir, address as above.

G.

THE LAW ON CHAIN LETTERS

Regarding chain letters — I wonder if the Ministers' Wives Hankie Club know that the transmission of chain letters through the mails is in direct violation of the Postal Laws and Regulations, specifically section 601. I'm sure they're not aware of this, or their "fellowship and fun" would not include law violations.

LESLIE N. FRIESEN, Postal Clerk
Jansen, Nebr.

GETS THE AIR MAIL EDITION

The Feb. 10 issue of the WITNESS carried an editorial entitled "Our Air Mail Edition." Ever since I received the first air-mail edition of the WITNESS my sentiments have been the same as those expressed by R. J. Mueller in China. Now we receive the WITNESS almost as quickly as do our people in the States. I, too, say: "A thousand thanks for this special kindness." I realize that our missionaries as a group have thanked you officially, but I would also like to do so privately.

Just lately I was moved to Owerri Province, about 70 miles from our headquarters in Calabar Province. All so much the more I appreciate this air-mail edition.

HAROLD H. BULS
Amakohia, Nigeria, Africa

(ED. NOTE: The subscription price for air-mail LUTHERAN WITNESS to Africa is $8.00 a year.)

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

Frederick John August Sell, P. em. (d. Dec. 1, 1947), born at Stockton, Winona Co., Minn., on Nov. 2, 1870, son of August Sell and his wife, Albertine, nee Gaulke. After his confirmation by the Rev. J. J. Bernthal he studied at Concordia College, Milwaukee, and at Concordia Seminary, Springfield. Upon his graduation, in 1894, he served St. John's Church, South Branch, Minn., until ill health compelled him to resign in 1917.

On Nov. 11, 1894, he married Magdalena Tews of Lewiston, Minn. This union was blessed with three children, all of whom died in childhood. His wife preceded him in death on Dec. 17, 1899. On Nov. 30, 1905, he again found a faithful helpmate in Caroline Vehling of South Branch, who survives him with her three daughters and one son.

Although in poor health for years, he yet attained an age of 77 years and 29 days. The end came on Dec. 1, 1947. Funeral services were held on Dec. 4. His pastor, W. F. Rolf, preached on Gen. 25:8, while his old friend the Rev. A. L. Oetjen spoke comforting words in German. His earthly remains await the resurrection call in St. John's Cemetery, where he himself had so often officiated. W. F. Rolf

The Rev. Claus Pape (d. Dec. 23, 1947) was born March 12, 1867, at Selsinger, Hanover, Germany. Graduated from Concordia Seminary, Springfield, Ill., in 1894, he served as missionary in Oklahoma City, followed by pastorates at Medina, N. Y., Siegel, Ill., Dexter, Delaware, and Terril, Iowa.

His marriage to Matilda Koch, Medina, N. Y., in 1897, was blessed with nine daughters and two sons. His widow, daughters, and one son, the Rev. Martin E. Pape, Wayzata, Minn., twenty-two grandchildren and six great-grandchildren survive him.

After his retirement from the ministry in 1918 he lived in Mayville, N. Y., later moving to Buffalo, N. Y., and then to East Aurora, N. Y., where he departed this life on Dec. 23, 1947.

The funeral service was conducted at East Aurora on Dec. 27 by the undersigned, who preached on Luke 2:29-32. Interment was at the Orchard Park Cemetery.

Victor H. Neeb

The Rev. Albert F. W. Bartz (d. March 3, 1948) was born in Pomerania, Germany, July 6, 1867, the son of William Bartz and Wilhelmina, nee Hannemann. In 1868 the family came to America and located near Shawano, Wis. He attended the Lutheran day school at Belleplaine, Wis., and Concordia Seminary in Springfield, Ill., from which he was graduated in 1889. In the same year he took up his first pastoral charge at Hannover, N. Dak., after having been ordained in St. Paul, Minn., by Rev. F. Sievers. In January, 1890, he came to Alexandria, Minn., and served as pastor of Zion Church for more than fifty-two years, until his retirement in 1942. From 1890 to 1902 he also served Carlos, Villard, English Grove, and Oak Hill, and in 1910 he organized St. John's Church in Garfield, which he served for ten years. In 1891 he founded Zion Lutheran Day School in Alexandria, which he taught until a teacher was called in 1912.

For many years he served as chairman of the Board of Support in the Minnesota District, as Visitor of his Circuit, and in his conference on the Board for Indigent Students. He also served his conference as essayist on many occasions.

He was married in October, 1893, to Lizetta Prill, who died in 1911, leaving one child. On Sept. 30, 1914, he married Bertha Schunemann. To this union were born one daughter and three sons, one of whom died in childhood.

Surviving are his widow, two sons, one of whom, Rev. Herbert Bartz, is in the ministry at Royal Oak, Mich., two daughters, one sister, and four grandchildren.

Funeral services were held in Zion Church in Alexandria on March 8. The Rev. Paul Schumm delivered the sermon on John 14:4. The undersigned, his pastor, officiated at the family service, at the altar, and on the cemetery. His body was laid to rest in Kinkead Cemetery at Alexandria. A. C. Seltz

DEATH NOTICES

The Rev. Paul Kretzschmar, em., passed away suddenly March 24, 1948, in Tucson, Ariz. Memorial services were held in Brighton, with burial in Fort Collins, Colo. Charles E. Wedig

The Rev. Edward Oelschlaeger, pastor emeritus, of West Point, Nebr., entered into rest on April 4, 1948.

Martin S. Sommer

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

The Essentials of Preaching. By John H. C. Fritz. Concordia Publishing House, St. Louis, Mo. 73 pages. $1.50.

In this volume the author has succeeded in producing something unique and intriguing. There are any number of books on Homiletics, but none just like this one. The Latin into which the headings of the chapters are clothed will attract attention and interest. This interest will grow as the reader peruses the chapters themselves in fluent, smooth, and appealing English. There are only 73 pages, but in these pages you will find some of the very best things that have ever been said concerning preaching. In fact, it is surprising how much is stored in this compact volume. The author properly distinguishes between the knowledge, the ability, and the personality of the preacher. We suggest that each chapter of the book could be made the basis of a conference paper. M. S. S.

Blue Prints for Great Living. Vol. II. By Dallas C. Baer. 237 pages, 5¾×8¾. The Lutheran Literary Board, Burlington, Iowa. $2.50.

This is a book of sermons on the Epistles of the Ancient Church covering the Trinity Season. "It is the preacher's business to preach the Gospel," says Dr. Baer in one of these sermons. The au practices what he preaches. Here fine example of expository preac After reading a sermon, one need ask: What is that man trying to He can be followed with little effort. language is simple, yet dignified. Pa can here find much wholesome which they may grind into their flour. We cannot agree with all s ments on "Christian Unity," p. 154 ff.

W. Keiski

Letter to Corinth. By John Schmidt. pages, 5¼×7¾. The Muhlen Press, Philadelphia, Pa. $1.50,

Pastors and laymen will find in volume great resources for a better un standing of the utterances of the Ap on problems which confront our day age. The phraseology is picturesque to the point. Among the gems are scholarly expositions on church discip Christian liberty, and charity (1 Co thians 13). The Revised Standard Ve of the New Testament is used.

Joel E. Ros

My Father Worketh Hitherto. By H. Wahlstrom. 111 pages, 6× Augustana Book Concern, Island, Ill. $1.50.

A captivating and scholarly outlin the history of missions from Pentecos today. Amazingly much interesting valuable information is crowded bet its covers. Ripe with fruitful seeds mission sermons and topics. The liography of over a hundred referenc invaluable to the student of the his of missions. Herman A. Etzol

Music

Reviewed by Walter Buszin

Voluntary in D Major (Ox1992). Thomas Adams. Edited by R. J. A field. $1.00.

Thomas Adams was an English c poser who lived from 1785 to 1858. Voluntary in D is in reality a th movement organ suite, consisting c larghetto prelude, a short andante moto, and a fugal con moto mode Good, straightforward music of no n than moderate difficulty.

Fugue in A minor (Ox1682). By G lamo Frescobaldi. Edited by E Harwood. $1.00.

Frescobaldi (1583—1644) is a giga figure in the organ world. With him his eminent contemporary of the No Jan P. Sweelinck, the great eras of or music began. His A minor fugue cons of four distinct parts: Andante con espi sione — allegretto — poco animato — allegro ma non troppo. Great organ m of moderate difficulty.

Two Preludes for Organ (Ox1352). Basil Harwood. Price for the $1.00.

These preludes are based on two English psalm tunes, "Salisbury" and " 132d." Mr. Harwood is a well-kn English composer of our day. His p udes, somewhat difficult, will be welco by our better-equipped organists.

ghetto (Ox2453). By Cesar Franck. Arr. for organ by Dom Gregory Murray. $1.20.

rom the famous Belgian's String rtet. Typical Franck music, replete mystical foreign harmonies and well ed for the organ. Of moderate diffiy.

ee Liturgical Preludes (Ox2022). By George Oldroyd. Price for the three, $1.20.

Well-written preludes based on plain- by a contemporary English composer. difficult.

an Tune Prelude on "Song 13" (Ox1028). By Ralph Vauphan Williams. Arr. for organ by Stanley Roper. $1.00.

Song 13" is a hymn tune by Orlando ons. Mr. Williams' skill as a com- is too well known to require more a reference to it. Mr. Roper's name nown to practically all well-informed nists. We have before us, in other ds, a well-written composition; it is particularly difficult.

go (Ox2328). By J. S. Bach. Adapted and arr. for organ solo by S. Drummond Wolff. 60 cents.

A very well-known and popular move- t from Bach's Clavier Concerto in inor. Of moderate difficulty.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

PASTORS

stalled:

tmann, A. T., as assistant pastor in Zion ngregation, Mascoutah, Ill., by R. J. Muehl, lm Sunday, March 21.

, Herbert, in St. John's Congregation, San- rn, Iowa, by Martin Peters, Laet. Sun., arch 7.

ow, C. C., in St. Paul's Congregation, Med- ne Hat, Alta., Can., by V. Eichenlaub, arch 19.

r, Elmer I., in Zion Congregation near komo, Ind., by C. E. Ahlbrand, Easter nday, March 28.

nitz, C. A., in Zion Congregation, Wesgton Springs, and in St. John's Congrega- n, Lane, S. Dak., by Steve Persa, Palm nday, March 21.

, Andrew, in Peace Chapel, Windsor, Ont., n., as missionary in Windsor and Chatham, t., Can., by H. J. Storm, Palm Sunday, arch 21.

me, L. W., in St. John's Congregation, arrenton, and in St. Paul's Congregation, nesburg, Mo., by A. Miessler, Palm Sunday, March 21.

ner, Alvin E., in St. Paul's Congregation, rth Hollywood, Calif., by H. W. Schmitt, lm Sunday, March 21.

TEACHERS

stalled:

mann, H. C., in Immanuel Congregation, wiston, Minn., by Emil E. Geistfeld, Judica n., March 14.

meier, Henry C., in St. John's Congrega- n, Corpus Christi, Tex., by Edwin A. Wolf, Sun. p. Tr., June 15, 1947.

itzer, Herman, in Trinity Congregation, anistee, Mich., by F. Coellner, Judica Sun., arch 14.

el, Paul, in Christ Congregation, Cleve- nd, Ohio, by Em. Malkow, July 1, 1947.

Dedications

iwack, B. C., Can. The new church of St. ul's Congregation (M. Cohrs), Rem. Sun., b. 22.

d Forks, N. Dak. The new school of Im- nuel Congregation (Lambert J. Mehl), xa. Sun., Feb. 1.

Moorhead, Minn. The new basement church of Our Redeemer Congregation (E. E. Hansen), Palm Sunday, March 21.

Norman, Okla. The new organ of Trinity Congregation (E. P. Frank), Judica Sun., March 14.

Visalia, Calif. The new parsonage of Grace Congregation (O. W. Mieger), Judica Sun., March 14.

White Cloud, Mich. The new organ of Christ Congregation (O. N. Behringer), Easter Sunday, March 28.

Cornerstone Laying

Terra Bella, Calif. Zion Congregation (Paul E. Jacobs) for a new school and parish hall, Laet. Sun., March 7.

Conference Meeting

Pastors':

North Park Region, May 11, 12, St. John's, Thief River Falls, Minn., V. E. Schroeder, pastor. Communion speaker: M. A. Uhlig (M. Wenzel, M. Wolfram). Col. 2: V. E. Schroeder. Principle of Love in Life and Work of Church: F. Parduhn. Separatism and Unionism: A. Erthal. What Is Divisive of Church Fellowship: A. Dierks. Pastoral Decorum: C. Uetzmann. Development of the Fear of God Among Members of the Congregation: L. Koehler. What Constitutes Rights and Duties of Membership in an Ev. Luth. Congregation: E. Schuett. Baptism with the Holy Ghost: F. Kruger. Application in the Sermon: J. Stehr. Preaching Missions: P. Mueller. Historical Essay on the Samaritans: A. Koslowsky. Reports on District Presidency question; V. F. W.; and mileage equalization. Synodical matters and questions of Casuistry. — W. T. JANZOW, *Sec.*

The Evangelical Lutheran Synodical Conference of North America

will meet for its fortieth convention August 3—6 at Concordia College, Milwaukee, Wis. Lodging and meals will be provided by the school at a charge of $3 per day plus a room service charge of $2, a total of $14 per person for the four days of the convention. Applications for rooms and meals should be in the hands of President Leroy Rincker, Concordia College, Milwaukee 8, Wis., by July 1. All overtures must be submitted in triplicate to the President of the Synodical Conference, the Rev. E. Benj. Schlueter, 904 Nebraska St., Oshkosh, Wis., not later than June 15 in order to be included in the convention's printed agenda, copies of which will be mailed to each delegate prior to the meeting. Further details in regard to the convention will be published later. — GEORGE V. SCHICK, *Secretary*.

Result of Elections

The *Rev. M. J. Naumann*, Altamont, Ill., has been called to the professorship at the Springfield Seminary and has accepted the call. — BOARD OF CONTROL, B. SELCKE, D. D., *Secretary*.

Mr. Carl Halter of River Forest, Ill., has accepted the call to the associate professorship of Church Music at Concordia Teachers College, River Forest, Ill. — P. L. KLUENDER, *Secretary, Board of Control.*

Announcement

Pastor A. A. Schmidtke, Glenburn, N. Dak., has been appointed to serve as Visitor for the Northwest Circuit of the North Dakota District in place of Pastor E. Nickel, resigned. — A. H. GRUMM, *President.*

District Conventions

The WITNESS of March 23 lists the dates of the English District convention as June 15—17. This should be June 15—18. — C. F. DANKWORTH, *Secretary*, English District.

Call for Candidates

The Board of Control of Concordia Seminary, St. Louis, Mo., calls upon the congregations of Synod to nominate candidates for the second additional professorship allowed by the Centennial convention.

The new professor is to teach the courses in Philosophy and related subjects. It is essential that in addition to having pursued studies in philosophy, he be a sound theologian, well versed in Christian doctrine. Members of the Seminary faculty must also be able to serve as censorial readers and editors of the official organs of Synod.

Each congregation is entitled to nominate one candidate for this office.

All nominations and communications relating to the candidate should not later than May 18 be in the hands of GEORGE W. WITTMER, *Secretary*, BOARD OF CONTROL, 3543 Pestalozzi St., Saint Louis 18, Mo.

Changes of Address

Pastors

Beckler, Edw., Rising City, Nebr.
Behling, Martin H., R. 1, Decatur, Ind.
Bostelmann, Albert T., 510 S. Fourth St., Norfolk, Nebr.
Brauer, R. H., 128 Page St., Norman, Okla.
Derwig, Geo. C., 3436 Darien St., Shreveport 55, La.
Fritze, Edwin J. W., 5402 Wren Ave., St. Louis 20, Mo.
Gerhold, Roland, 34 Walnut St., Watertown, Mass.
Gramlich, W. A., 413 Forest Ave., Maysville, Ky.
Grotrian, Walter, 1005 Atkinson Drive, Lufkin, Tex.
Heitner, D. H., 1106 Court St., Saginaw, Mich.
Hinsch, John C., Box 64, Putnam Valley, N. Y.
Hoffmann, Ben G., 1121 Topeka Blvd., San Antonio, Tex.
Janzow, C. C., 520 G. Woodman Ave., Medicine Hat, Alta., Can.
Koehnken, R. H., *c. r. m.*, 116 S. W. Third St., Newton, Kans.
Kretzmann, M. L., Lutheran Mission, Nagercoil, Travancore, So. India.
Kretzmann, O. F., Westcliffe, Colo.
Lehenbauer, Victor C., Arabuta, Concordia, via Marceline Ramos, Rio Grande do Sul, Brazil.
Liefer, A. C., Malone, Tex.
Miller, Harry F., 615 N. Market St., Winamac, Ind.
Nitz, Arthur C., 969 Eddy St., San Francisco 9, Calif.
Rehmer, R. F., 6920 Lexington Ave., Cleveland 3, Ohio.
Reimnitz, C. A., Wessington Springs, S. Dak.
Scar, William, Puddin Lane, Star Route, Willimantic, Conn.
Schmidt, Reinhold, Birch River, Man., Can.
Schmitt, H. W., *c. r. m.*, 470 E. Claremont St., Pasadena, Calif.
Stohs, Leonard G., 21 Armstrong Place, Owego, N. Y.
Truog, Otto, 7106 Hill Ave., Grafton, N. Dak.
Twenhafel, A. G., 112 W. Adams, Harlingen, Tex.
Wagner, Alvin E., 11509 Burbank Blvd., North Hollywood, Calif.
Weinrich, G. A., 928 Blake, Glenwood Springs, Colo.
Zitzmann, Paul, Madelia, Minn.

Teachers

Bloch, Waldemar D., 28 Livingston, Kingston, N. Y.
Hillmann, P. J., 527 Zorah St., Oakland 6, Calif.
Hitzemann, Alvin, 410 Jackson St., Aurora, Ill.
Lohse, Elmer W., 1109 E. 22d St., Cheyenne, Wyo.
Prokopy, Otto, 1110 Pierce Ave., New York 61, N. Y.
Scheer, Gordon, 2244 S. Williams, Denver, Colo.
Sieving, Eldor C., 632 Anderson St., Fort Wayne 3, Ind.
Stegemann, D. V., 2337 W. Walton St., Chicago 22, Ill.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House
3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Tuesday of the second week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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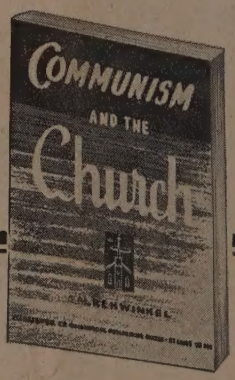

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